

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS FIX'D,—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

VOL. X.

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WILLIAM A. BREW.—Editor.

THE PRAIRIE,

ORIGINAL SERMON.

A SERMON
DELIVERED IN NEW-GLOUCESTER, MAINE, JUNE
27th, 1830.

BY JABEZ WOODMAN, A. M.

TEXT.—"Be not drunk with wine, wherein is excess; but be filled with the spirit."—Eph. v. 18.

The epistle to the Ephesians, as it is apparent from several passages in it, was written by the apostle Paul, when he was a prisoner at Rome. The apostle, anterior to this period, had continued two or three years at Ephesus, and had formed a church in that place, large and flourishing. The design of this epistle is not only to establish his brethren in the fundamental doctrines of Christianity, but to engage them in acts of practical godliness. He reminds them of the great vileness and wretchedness of their former condition and character; and realizing their imperfections and aptitude to apostasy, he very earnestly exhorts them to maintain purity of life. In avoiding other vices, he would also have them avoid that of excessive drinking; and instead of imitating the revels of the drunken, they should participate largely in that spirit which affords satisfying consolations to the mind.

In the illustration of the subject before us, recourse will be had to the following particulars.

1. Drunkenness and its pernicious effects.

2. The duty incumbent on all to avoid this vice themselves, and to use their most strenuous exertions, for the suppression of it in others.

3. An endeavor to give some elucidation of the latter injunction in the text, and show its great importance.

After attending to the foregoing propositions, I shall bring the subject to a close by making a few reflections.

I am in the first place to speak of drunkenness and its pernicious effects.—Paley says, "Drunkenness is either actual or habitual, just as it is one thing to be drunk, and another to be a drunkard." It is the act or habit of voluntary excessive drinking of any stimulants by which a person receives injury both in body and mind. The apostle in our text exhorts his brethren to "be not drunk with wine," as being the usual liquor drunk in that age, yet the prohibition of drunkenness with any other strong liquors, holds equally good. Drunkenness is abundantly spoken against in the scriptures. It is not the drinking of wine which the apostle forbids, but the drinking of it to excess. The moderate use of wine, is not prohibited by any precept or example of our Lord or his apostles. Had it been criminal to have participated in wine, it is not supposable that our Lord would have wrought miracle for the supplying of the guests with wine, at a marriage.—Paul advises Timothy to use a little wine for his stomach's sake and his frequent infirmities. He would have him use it, not in large but small quantities, and purely for his health. Pure, uncontaminated wine contains real nutriment, and does unquestionably, in certain instances, prove beneficial to persons laboring under bodily infirmities, but those enjoying good health, I do not conceive, in the ordinary way, need such a stimulant. Distilled spirits were not in use in the days of the apostles, and happy would it have been for the world, if the distillation of strong liquors had never been invented. Dr. Cheyne, a celebrated physician, who resided in London, towards two centuries ago, gives it as his opinion, (as we have it stated in Chamber's universal dictionary of the arts and sciences) that strong liquors were never designed for common use. "They were," says he, "formerly kept here in England, as other medicines are, in Apothecaries' shops and prescribed by physicians, as they do diascordium, and Venice treacle, to refresh the weary, strengthen the weak, and raise the low-spirited." As there are different degrees of inebriation, the bad effects of it are proportionably different in their magnitude. Many are the deleterious effects of this vice when excessively pursued; but it will not be practicable at this time to mention all of them.

Recourse will be had therefore to some of the most prominent evils resulting therefrom. Our own observation and experience sufficiently evince, that drunkenness is the bane of many constitutions, and is oftentimes the direct road to a premature and untimely death. How many of our species, naturally of a hale constitution, have impaired their health and shortened their days, by excessively participating in the inebriating cup! This horrid practice has a natural tendency to enfeeble and even destroy the human constitution. "Woe unto them that rise early in the morning, that they may follow strong drink; that continue until night, till wine inflame them." Their red and bloated countenances and their trembling limbs visibly portend, the acceleration of their exit. Not less deleterious are the effects of intemperate drinking, upon the human

mind. It impairs the memory and debilitates the understanding. When a person is in the habit of excessive potion of ardent spirits, his intellect is in ruins; so that it is difficult to have access to him, through his understanding. "Every thing appears to him inverted, evil is good, and good is evil, light is put for darkness, and darkness for light, bitter for sweet, and sweet for bitter." The poet thus describes him.

"Such a dim delirium, such a dream
Involves you; such a dastardly despair
Unannoys your soul, and mauling Peuthus felt,
When baited round Citheron's cruel sides,
He saw two Sons, and double Th be acaed."

A question like the following, we have, in substance, repeatedly heard. What has brought this man of bright parts, brilliant genius and acute discernment, now in the early part of life, into such a state of mental wretchedness and degradation? These have been the usual responses.—Excessive drinking has destroyed his usefulness. Rum has ruined him. The moral faculties become perverted by this baneful habit, and in process of time, the devotee to intemperance has recourse to many other vices of a horrid and malignant nature. Like the demoniac mentioned in the New Testament, their name is "legion," for they impart into the mind a multitude of vices and crimes. Can a person of this description whose talents are useless and examples pernicious expect the approbation of his fellow-mortals? No, if he have any vestige of rationality remaining, he will feel as though he deserved their severe reprobation.—What is he who is wholly plunged in the vortex of dissipation, in the scale of being, but a mere bramble, in the garden of human life? A mere pollution in the ocean of time? What is he but like the mariner without compass or helm, floating on the fluctuating billows of chance?—Without a reformation, he passes through a miserable existence, and is of no positive use to society. Those who are given to the vice of intemperate drinking, not only injure or ruin themselves; but sometimes injure or ruin others, with whom they are nearly allied. Hard drinking is attended with expenses which often cannot well be spared. It is true, that those who are sober are liable to become indigent by various misfortunes. But realize for a moment, the vast number in our country, daily even within the circle of our acquaintance, who have lost large estates, in consequence of this degrading vice. Another very unhappy consequence is realized from habitual drunkenness. The difficulty of effecting a reformation of conduct, becomes the greater, as the habit is continued. Bad habits of any kind become obstinate by long usage. Persons, therefore, who are addicted to any vicious habit, may even see the danger they are in, and wish to become liberated from their chains, and yet find they have not sufficient resolution to relieve themselves. If they but partially reform, they are like those who have long labored under some chronic disease, constantly exposed to a relapse. They are not to be rescued from their calamity, but by some unusual and alarming providence, which is sometimes withheld during their terrestrial career. The licentious do not generally become abandoned at once. They take one short step, in the prohibited course, in hope of realizing more happiness, but on due reflection, the cheat is discovered, and a resolution is formed to amend the conduct. Another grade, a little more extensive is taken, and the conscience, fascinated with the Syren song of good resolutions, is again lulled to sleep!

Thus they generally proceed in their progress, until they are completely brought under the subjugation of some sinful and pernicious habit. Ask the man of intemperance why he continues his degrading habit of inebriation; and you will be told, that when he began the use of stimulants, he had no design of indulging to excess; that a moderate use of the stimulant seemed to increase his strength, enlivens his spirits and promote his happiness; that his desire for the stimulus augmented gradually and insensibly till a habit of intemperance was fastened upon him, and that he cannot now have recourse to sufficient courage and strength to liberate himself from his bondage." It is painful to reflect on the many and direful effects of this vice. In all probability, by far the greater part of our species who commit capital crimes, some of whom are punished by death, and others by imprisonment, are those who have, in a greater or less degree, been given to intoxication.

I proceed, secondly, to show that it is a duty incumbent on all to avoid this vice themselves and to use their most strenuous exertions for the suppression of it in others. From the consideration of the many bad effects of this vice, which have already been stated, it is evidently the duty of all, if they have a suitable regard to themselves to avoid inebriety, in all its various stages. Happy would it be for individuals and for society, if all who are addicted to this degrading habit, would have recourse to a thorough reformation. Could they once behold this vice in its haggard form, and have a proper sense of the same, they would be compelled to speak of it, as in the language of the poet.

"Vice is a monster of so frightful mien,
As to be hated needs but to be seen."

It is true that some who are intemperate in drinking are rationaly convinced of the impropriety of their conduct and say that they are determined on a reformatory; but that it must be effected in a gradual way. Others tell us they find it impracticable to become temperate by degrees, and to break off suddenly from excessive potations; would injure their health, and accelerate them to their graves. I am, generally speaking, decidedly in favor of an immediate, total abstinence from strong liquors, and of a thorough perseverance therein. There are, however, some special cases of extreme debility in some persons, in which judicious physicians think it improper, wholly to exclude the application of all stimulants, or strong liquors. In such extremities as these, we must cheerfully submit to their superior judgment. It is believed that but few, very few, (comparatively speaking) among the many hard drinkers would realize any serious injury by an immediate and total relinquishment of the use of ardent spirits, even among those who have recourse to hard labor in the sultry season of the year. If mankind in general were as much resolved on avoiding all unnecessary drinking, as the famed Demosthenes was resolved on becoming an Orator, the Demon Intemperance would soon hide his deform'd head. He, by having recourse to the most strenuous exertions overcame every obstinate impediment, and at length became the most distinguished Orator in Greece. It is not expected that all could become orators like him, if they should desire it, but all are endowed with sufficient ability of shunning the noxious, inciting draught. It is cause of joy, that within a few years much reform has been realized in our country, with regard to this foudain increasing evil; yet much however remains to be done, and it is the duty of all to be engaged in the important business of suppressing a vice, that not long since, stalked gigantic, raised his hydra head, and even presaged the ruin of our country.

In making use of exertions for the promotion of temperance (in forming Societies, &c.) in some places, in our country, one fault in particular has been prevalent, which has been an inhuman contempt it exhibited towards the intemperate. Those who have so visibly savoured of such unnatural and adamantine feelings, appear to have been nursed in the sage or a similar school with Mr. Parkhurst, a late writer on theoretical and practical ethics.—In his book, he makes the following observations: "Little hope indeed, is to be indulged of the reformation of those who have already formed a habit of intemperate drinking." And again: "The present generation of drunkards will soon pass off the stage; and their fate is comparatively of little importance. If all the vice and wretchedness which are produced by intemperance could be buried with them in the grave, a new era would commence in our land."

When persons accede to such ideas as these, expressed by this author, it has a tendency to check their usefulness in reforming others. We ought, it is true, to have no fellowship with the unfruitful works of darkness; but while we abominate the malpractices of our fellow-men, we should have a heartfelt affection for their persons, and earnestly desire their reformation. Wretched and forlorn, as are the circumstances of any, they live within the limits of hope. Let them not, therefore, be considered as outcasts, irretrievably gone forever! They are our brethren, having descended from the same common parents, "bone of our bone and flesh of our flesh." There is an encouragement, I believe, for persons to be engaged not only in avoiding intemperance themselves, but in being a means of suppressing it in others. Returning prodigals are not so rare as some are apt to imagine. And probably we should behold a greater number of them than we do, if more faithfulness were exerted on the part of the temperate. The reproof, to be administered by this character to others, should be in the spirit of meekness. Persons are more easily drawn than driven. The apostle assures us, "that the wrath of man worketh not the righteousness of God." Anger, though it be honored with the appellation of pious zeal, begets anger, not love or good-will. Persons who advise or even reprove others should always avoid every species of ill-will. That reproof is occasionally necessary, we have authority from the word of God, both in the Old and New Testaments. In Leviticus xix. 17, there is the following injunction, "Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour and not suffer sin upon him." The persons intended by our neighbour, I conceive are all the children of men, without distinction, every one that breathes the vital air, in every part of God's wide, extensive and terrestrial domain. All have claims on our actual benevolence, whenever there is opportunity for its exertion.

Many whose duty it may be, undoubtedly shrink from the task of the admonition of others, on account of the consciousness of their own imperfections, and liability to err, fearing the reproof, however undeserving, "Physician heal thyself." Should those who are temperate neglect their duty (at proper seasons) of admonishing them

who sustain the opposite character; it will neverless be the bounden duty of all who are accustomed to intemperate habits, in any degree, to fly, without delay, from this degrading galanity, to escape for their lives.

It is ardently hoped that the rising generation who have as yet, remained temperate, will avoid this and every other vice. If they would be happy in life, they must embrace the fair, the lovely form of virtue, cherish her tender growth, and let her be sole mistress, to bear unbounded sway over all their actions; and soon will they be convinced that happy, thrice happy are they who sacrifice at her altar, and obey her mild and peaceful dictates. Says the late celebrated Dr. Blair, in one of his sermons, "If the spring put forth no blossoms, in summer there will be no beauty, and in autumn no fruit. So, if youth be trifled away without improvement, manhood will be contemptible and old age miserable." More might be added under my second proposition; but for want of time, I must necessarily proceed to the third and last head which is to attempt so ne elucidation of the latter injunction in the text, and show its great importance.

* The spirit here brought to view by the apostle, means the spirit of God, which had been mentioned in the latter part of the 13th verse of the 1st chap. of this epistle. "In whom also, after that ye believed, ye were sealed with the holy spirit of promise." A seal is an instrument by which writings are confirmed and ratified. So it is by the spirit of God that believers become confirmed in their evidence, as to their interest in the favor of God, and in the grace given them in Jesus Christ. The spirit of God, by the apostle is called "an earnest." An earnest is part of a sum, given in assurance of receiving the whole afterwards: So in a figurative sense it is a pledge of that glorious inheritance, which cannot be enjoyed in this militant state to that perfection, as we believe it can, in that glorious, immortal state, beyond the grave. As drunkenness and other vices (previously mentioned by the apostle,) would be a hindrance of being filled with the spirit; he would have his brethren, therefore, avoid intoxication by wine, as well as other sins, and be filled with the spirit. The meaning of which is, as if he had thus written. Avoid every species of sin, have recourse to self denial and use your utmost ability to follow the examples of Christ and to obey his benign precepts, and as a reward of thus doing, God will afford you much of his divine unction and kindle your minds into a spirit of zealousness. The apostles were occasionally filled with the spirit, in an extraordinary manner, on the day of pentecost; but believers in general, even in the days of the apostles, did not, we apprehend, participate in those miraculous effusions of the spirit. But still they might be said to have been "filled with the spirit" when in the exercise of faith and love; agreeable to what is expressed by saint Peter with regard to his brethren who had faith in Christ. "Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." These exercises mentioned by St. Peter, in a greater or less degree have also been enjoyed by believers, in every age, since the Apostolic day. They have had a peace in believing in Christ whom they have loved; a joy which has been better experienced than expressed, and a joy with which strangers do not intermeddle. This joy which is the effect of being filled with the spirit can be experienced only by the faithful and obedient. In keeping the commands of God, there is a great reward. It is evident from scripture, that real believers are liable to apostasy; if they would therefore have the consolations of the gospel; have "the love of God shed abroad in their hearts" by the spirit which is compared to wine for its purity and exhilarating nature, they must "fight the good fight of faith and lay hold on eternal life." Their glorious Leader has furnished them with armour, in which they shall be "conquerors and more than conquerors." And thus being divinely armed and fortified, what have they to fear? Stronger is he who is for them, than all they that are against them.

A few reflections. In a review of our subject, we may, by way of recapitulation, briefly state, that drunkenness is a calamitous vice, the effects of which are direful. It brings diseases on the body; it hurts the mind, memory and judgment; it incapacitates for the active and useful scenes of life; it wastes the estate; it opens an avenue to every vice and exposes to shame and danger.

On due reflection, we cannot be insensible of the great importance of avoiding this vice in all its dreadful forms. When we are afflicted and troubled, let us not have recourse to a vain exhalation, by any degrees of intemperance, which is injurious and pernicious, and ends in redoubled dejection; but let us be obedient to the mandates of heaven, that we may be filled with the spirit." The invitations of the gospel are to all, even to those who are yet in a state of unregeneracy, and have never been "filled with the spirit," in the sense of our text. "God is not willing that any should perish, but that all should come to repentance." Reflect for a moment on the compassion of the Sav-

ior as exhibited at a certain time at the feast of tabernacles. "In the last day, that great day of the feast, Jesus stood and cried, saying if any man thirst, let him come unto me and drink. He that believeth on me as the scripture hath said, out of his belly shall flow rivers of living water." It is my ardent wish and prayer to God that all may wholly abandon the use of distilled spirits, and also avoid an excessive participation of wine. By thus doing, I have no doubt that a diminution of a vast quantum of misery would be realized by individuals, by society and the world. Let us all be determined to cease to do evil and learn to do well." Let us learn of Jesus Christ "who is meek and lowly in heart; and we shall find rest to our souls."

From the Christian Register.

"MISSIONARY MEETING, AND WEDDING.—This is the title of an article which stood first under the editorial head of the Philadelphian, of the 9th inst. That our readers may know how they manage affairs in Philadelphia, we give the article entire.

"A missionary meeting will be held by the leave of Providence, on next MONDAY evening at 8 o'clock, in the Third Presbyterian Church in this city, for the purpose of celebrating the marriage of the Rev. William Ramsey, and commanding him and the person who is then to become his bride, to the grace of God; for success in their intended missionary labors in Bombay. We are aware that many benevolent females in the different Presbyterian churches of Philadelphia have been preparing necessary articles for the outfit of these missionaries; but still their passage to India must amount to five or six hundred dollars; and the American Board of Commissioners for Foreign Missions are continually in want of funds to meet their numerous charitable engagements; it is proposed, therefore, that each person who feels able and willing, should bring a MARRIAGE FEE to the church, for the benefit of the Missionaries to be married; and should put the same into the hands of his or her Pastor who may be present. The Pastors of the churches, and especially of the presbytery of Philadelphia to which Mr. Ramsey belongs, are invited to be present at this wedding, and farewell missionary meeting, without more particular invitation.

EZRA STILES ELY."

"NORTH AMERICAN REVIEW." Our readers will learn, with surprise, that an article has appeared, in the Number of this work for the present month, on the subject of Sunday Mails, designed unquestionably to maintain the doctrine set up by those who have so effectually troubled Congress with petitions for their suspension. The new Editor of the Recorder, Mr. Calvin E. Stowe, says that it "mildly and at the same time effectually exposes the sophisms of Col. Johnson, shows the folly of the vulgar clamors about the union of Church and State, and gives some well timed remarks upon the essential importance of the observance of the Sabbath to the happiness of individuals, and the prosperity of a nation." If we were to express our opinion of it we should say—it exposes the sophistry which the writer of it is capable of committing, shows the folly which some of our self-conceited Review writers spawn out into their productions, gives some ill-timed misrepresentations of the arguments of the anti-church-and-state party, and sets up, and endeavors to maintain, the very offensive feature of the policy of the "orthodox party in politics," viz. that a man should be governed by his religious opinions in all his political relations. We are utterly ashamed to have these sentiments go abroad as the sense of the American people on this question.—We believe that a large majority of the community will highly disapprove them. In the first place, the writer, whoever he may be, is grossly ignorant of the laws relating to the Post Office. When he maintains that Congress, by passing a law that the Mail shall run on the Sabbath, have decided the question at issue in favor of one of the parties, he commits, we think, a great blunder; for we believe that Congress have never passed any law on the subject at all; but left it discretionary with the Post Master General.

And we suppose that not more than one in ten of the various mail contracts now in force, provide that the mail shall be carried on the first day, while the others expressly except that day. The writer in the North American Review, moreover, misrepresents the reasoning of the Report. He says one of its principal objections is this: "The tendency of the suspension of the transportation of the Mail, and the distribution of letters on Sunday, to effect a union of Church and State." Does this writer really think he has correctly stated the objection of the committee? If so, he needs a little of that quality we commonly call sagacity. Did the committee complain that the suspension of the transportation of the Mail on Sunday would unite church and state? No—far from it.—Those who have opposed the petitioners have maintained, that Congress cannot decide that the Mail shall not run on the Sabbath, without deciding which day is the Sabbath; and this involves a theological question which has long been controverted, and which is now revived with ad-

ditional interest. When Congress consent to legislate on this subject, they take the first step towards uniting the civil and ecclesiastical power. The clergy too, it is maintained, or in other words, the orthodox party in politics, are making an experiment, to try the weight of their influence on our national councils. These are the considerations which make this question so ominous.—*Trumpet.*

THE INTELLIGENCER.

—“And Truth diffuse her radiance from the Press.”

GARDNER, FRIDAY, JULY 23.

CONGREGATIONALISTS AND BAPTISTS.

In point of doctrine these sects are quite alike; but from the rise of the Baptist denomination, the Congregationalists have been the most decided enemies with whom they have had to contend, of any in all Christendom. And it seems to us—disinterested lookers on as we are—passing strange, that the Baptists should seem disposed to give ear to the overtures of union from these their ancient and still implacable, but wary and adroit enemies. The Congregationalists are now preaching up for a coalition. “Ours is a common cause,” say they, “let us put our strength together and we shall be able to accomplish much.” Depend upon it, in all such overtures the Congregationalists do not recede from their secret design of swallowing up the Baptists and making them mere “leavers of wood and drawers of water” in their servitude. The history of every case wherein they have succeeded in courting the Baptists or the Methodists, (who, by the way, have found them out and left them entirely,) will show, that the *gain* has always been on their side to the injury of the Baptists. They may indeed, occasionally, have given them a little cake, just to keep them contented for the time; but their ulterior purpose has been a steady one—to gain the strength of other sects to wield in their own favor, and against those from whom they have craftily derived it. We repeat it: The Baptists have not such a determined and hostile foe in all Christendom as the Congregational or Presbyterian denomination. Their profilers of peace and union are, as they always have been, dictated by calculations of policy in respect to their own benefit. Let the Baptists put themselves in their power by binding close the cords of union between the two sects, and they will soon find, as they ever have found, that their own injury, if not their destruction, will be the result.

Viewing these facts—for such they truly are—we have marvelled immeasurably that any of the Baptists, among whom appears to be the editor of Zion’s Advocate, should look so little ahead and so blindly on the lessons of the past, as to be disposed to listen to the *new* song which has of late been struck up by the Congregationalists to lure the credulous and often entrapped Baptists into their power. Elder Butler, of Winthrop, in his strictures on the management of the Congregational Conference at Winthrop, took a correct view of the subject, and has shown that he has had wisdom to profit by the past. But in the same Advocate in which his communication appeared, the editor had an article encouraging an amalgamation between his sect and the Congregationalists. We suspect Mr. Wilson, if he is a true friend to the Baptists, is a bad adviser or a poor leader amongst them. His policy would prove their destruction. In general, the papers of that sect are less attentive to the flatteries of their ancient enemies. They advise to less confidence. But Mr. W. coveting the honor of the friendship of the Congregationalists, is in danger from the flatteries with which they will yet entrap him. His article before alluded to, gave great satisfaction to President Allen; and seeing he could be taken with such bait, he appears in the last Advocate, charging elder Butler with a want of “candor,” and other things, but, at the same time, praising up Mr. Wilson beyond measure for the disposition he has manifested to put his *sect* in the power of the Congregationalists. Mr. W. may think this was all well intended, and may feel flattered by Dr. A.’s commendation; but we fear he does not know that man. We, as a friend—an impartial and disinterested observer—would kindly and earnestly warn him to beware. He may betray the interests of his friends before he thinks of it!

When or where have the Congregationalists appeared in their practice, to grant as great a measure of benefit to the Baptists as they have been willing to receive from them? We ask this question, believing the instance can hardly be shown wherein they have treated them as they wish to be treated in turn. We will go over Christendom for examples—they are as numerous as they could be desired—of their hostility to the Baptists, mangling all their *professions* to the contrary. We will only look to our own neighborhood, where we suppose the Baptists have been treated as well by the Congregationalists as in any other section of the country. How has it been in Winthrop? We instance Winthrop, because the article in the Advocate which has suggested our reflections on the subject, was written in that town. How, we repeat, have the Baptists been treated by the Congregationalists in Winthrop? Let any impartial man, living in that town, answer this question. The unjust appropriation to the Congregationalist exclusively of that fund, a fair proportion of which in righteousness belonged to the Baptists, will answer this question. The votes of an indignant people, at about every popular election since the Congregationalists obtained the fund, will answer this question. They have secured the “filthy lucre,” it is true, but the voice of the people by majorities has long and loud to this day uttered a righteous condemnation against them.

And since we have thus entered into particulars, we may give another case. It is a small one it is true; but it will show the truth of our former statement, and therefore we mention it. Perhaps there are few Congregationalists who insist more upon the desirability of a union of strength and concert of action with the Baptists, than Mr. Tappan, of Augusta. His wealth and—something else which shall be nameless—give him a considerable influence abroad, and not a little at home—particularly over the females. We do not believe (for why may we not express our opinion?) that he is fairly entitled to that influence; but let that pass. We refer to his treatment of the Baptists, because for some cause or other, be it right or wrong, he has a prominent standing, and may be regarded as a sort of representative of the real feelings of his *sect* towards them. In Augusta, there is no organized Society of Baptists; (the reason why there is not, to our mind is obvious,) but there are several respectable citizens of that denomination residing in town, who, it might be presumed, would sometimes, at least occasionally, like to hear a preacher of their own *sect* preach among them. Some time since a Baptist brother—

one of the most worthy and excellent citizens of the place—obtained the consent of a Baptist clergyman, who preached on the Sabbath in Hallowell—a stranger—to ride up to Augusta and preach a lecture in the evening of the same day in the court-house. Believing it was more than courtesy demanded, a messenger waited on Mr. Tappan at noon, and requested him to give notice from his desk at the close of his afternoon meeting, that Mr. Houghton would preach a lecture in the evening at the court-house. At the hearing of this request, Mr. T. started back and assuming an air of dignity and authority, exclaimed, apparently in ill humor, “Does Mr. Houghton think the gospel is not preached in this town, that he should wish to crowd himself in here?” The messenger left him without any encouragement, that he would give or cause to be given, the friendly notice he was requested to mention. Does this look like a real friendship for the Baptists? Have they no right to hold an occasional meeting in that town, because Mr. T. preaches there? That such was his opinion would appear as a fair inference from the fact above mentioned. Most gross doctrine for a republican community! But we shall soon see how he regards this doctrine when the circumstances are reversed. In Waterville, until lately, there never has been any organized body of Congregationalists. In that town, so far as orthodoxy is concerned, the Baptists are the “standing order.” They have a church and society, an house of worship and a settled clergyman—all of which are as respectable in that town as the Congregational establishment is in Augusta. There too is the Baptist College, a President, Professors and Tutors, clergymen of the same denomination, who add their dignity and occasionally give their services to the Baptist Society there. Well,—would it be as much “crowding” for Mr. T. to preach in Waterville, as for Mr. H. to preach in Augusta? Ah, “that alters the case” materially. No. Mr. T. cannot only make appointments in W. but he can proceed to organize a church there under the very eye of the Baptists. It is but a short time since he accomplished this object, appearing in propria persona, and organizing a Congregational church in W. consisting, we believe, of but eight members, chiefly females. That feeble colony now, we believe, enjoys the benefit of missionary funds, to enable it to maintain separate worship and bid defiance to the Baptists. We do not say that this course implied that the gospel had not hitherto been preached in Waterville, or that it was “crowding”; we only mention these facts, one by the side of the other, to show that the Congregationalists, notwithstanding their professed friendship for the Baptists, are their constant enemies, and that they seldom if ever appear to be as willing to respect the rights or impart the benefit to the latter, which they demand and receive in return. Hundreds of similar illustrations of this truth might be added, if they were necessary, or if the facts which we have mentioned were not notorious.

In Philadelphia lately, we perceive, the Presbyterians have succeeded to some extent in legislating the Baptists of that city. The editor of Zion’s Advocate, should look so little ahead and so blindly on the lessons of the past, as to be disposed to listen to the *new* song which has of late been struck up by the Congregationalists to lure the credulous and often entrapped Baptists into their power. Elder Butler, of Winthrop, in his strictures on the management of the Congregational Conference at Winthrop, took a correct view of the subject, and has shown that he has had wisdom to profit by the past. But in the same Advocate in which his communication appeared, the editor had an article encouraging an amalgamation between his sect and the Congregationalists. We suspect Mr. Wilson, if he is a true friend to the Baptists, is a bad adviser or a poor leader amongst them. His article before alluded to, gave great satisfaction to President Allen; and seeing he could be taken with such bait, he appears in the last Advocate, charging elder Butler with a want of “candor,” and other things, but, at the same time, praising up Mr. Wilson beyond measure for the disposition he has manifested to put his *sect* in the power of the Congregationalists. Mr. W. may think this was all well intended, and may feel flattered by Dr. A.’s commendation; but we fear he does not know that man. We, as a friend—an impartial and disinterested observer—would kindly and earnestly warn him to beware. He may betray the interests of his friends before he thinks of it!

When or where have the Congregationalists ap-

ANECDOTE—ATHEISM.

To show of how much more importance some christians seem to consider a belief in the devil than a belief in God, a venerable Unitarian clergymen recently related to us the following anecdote, to the truth of which he was personally knowing.

In one of the southern towns of Massachusetts several years since, the deacon of the church waited upon the Pastor with a grievous complaint against one of the most efficient, valuable and exemplary members of the communion. The Pastor, astonished that he should be complained of, demanded of the deacon the particulars of his complaint. “He must be dealt with, and excommunicated without doubt,” said the deacon with a heavy sigh. “Why—what has he done?” interrogated the Pastor.—“Mr. F. I have always considered the best member of my church. I must know what he has done, before I can proceed against him.” “Done? Why he has done nothing—his character is good enough; but his *opinions* are the mischief—he is an atheist!” “An atheist!” rejoined the Pastor with an overwhelming assemblage—“an atheist! But does he not believe in God?” “Oh, yes he believes in God as strongly as any of us.” “And does not he believe in Jesus Christ, and in the Holy Scriptures?” “Yes—but shocking to relate, he does not believe in a devil! he must therefore be an atheist!” “I read in my Bible,” replied the minister, “that we are required to believe in the Lord Jesus Christ; but I have not yet been able to find any thing there which makes it a condition of salvation that we should believe in the devil.”

Robert Robinson, the celebrated Baptist preacher in England, said:—“The man who begins his creed with—I believe in God,” should pity, but not persecute,

the brother of low degree, who begins his with—I believe in the devil!”

CLOTHING.

The Treasurer of the Theological Seminary, Bangor, Mr. Daniel Pike, in a Card in the last Mirror, acknowledges the receipt, from some unknown persons, of a box containing 18 shirts, 13 cravats and 1 1/2 yards black broad cloth, supposed to be for the use of the students in this Seminary.” It strikes us that he ought not only to return thanks to the young ladies for their generosity, but he ought also to give them satisfactory assurances that these shirts, &c. shall not find a deposit in the old garret with former similar contributions, to be destroyed by rats and moths. “Broad cloth,” however, and shirts if they are “fine lace,”

may be honorable cloth enough to be saved from such a fate. It will be recollect that some time since a lot of new vests, and other substantial garments, made of such materials as *industrious* citizen wear, was discovered thrown away, in an old garret in the village of Bangor—contributions made for the benefit of the students. —Query: according to the Mirror, was not this “ancilego”?

SACRED TREASURE OF THE CHURCH.

From the Christian Mirror of July 8.

1. When men have once consecrated their property to God, it is no longer theirs, nor subject to their control; the vow of consecration alienates it, so to speak, from its former possessor; and no fraud is more odious or criminal than that which wilfully misappropriates and diverts from its intended uses the sacred treasure of the church. It is sacrilege, being fraud in regard to sacred things, and the breach of a vow or promise made to God; it is a *lying unto him*.

The above is one of the “Sabbath School lessons,” composed and published for the special benefit of Sunday School pupils in Maine and elsewhere, by the editor of the Christian Mirror, and a more glaring and Jesuitical manifestation of the disposition recommended by the dying miser—“to keep what you get and get what you can,” we have seldom witnessed. The orthodox laity are so well disciplined in the duty of yielding an obedience to the authorities of their preachers and editors, that we suppose the above will have its intended effect of deterring donors, after they have become poor, or their children after their decease, from ever casting a wish for the restoration of that property which has been drawn from them by the arts and intrigues of clerical beggars. “Give—give”—say these men—“and though after you have given, you may become satisfied of the fraud that has been practiced upon you, never harbor the thought of getting any part of the property back again; for this would be sacrilege—it would be a sin rendering you liable to sudden death and endless woe.” By such arguments they calculate, we suppose, to keep at least what they have the good luck to secure.

By “consecrating property to God,” the editor no

doubt means the granting of cash, sheep, cornfields,

potatoes, veils, necklaces, rings, watch chains, &c. for the upbuilding of orthodoxy. These he calls “sacred things.” And it is so indeed? Let him then hereafter call things by their right names;—let him speak familiarly of sacred lace veils, sacred watch chains, sacred sleep, sacred shirts, &c.

From the above, Sunday School children are to learn

that all property given to the church, becomes from the time of its “consecration,” sacred property. It is

criminal thereafter to improve it for any other than a sacred purpose. With these facts before us we wish

to relate a case within our own personal knowledge and ask a few questions thereon. Some few years ago, a pious orthodox acquaintance of ours in a neighboring

town—in whose family we boarded during his last

days,—having a comfortable property in a farm, and

wishing so to dispose of it after his decease that his

nearest relative—a brother, whom he hated with “a

perfect hatred”—should not come in as an heir to his

estate, saw fit to will the farm to the Maine Missionary

Society. His chief object in making this disposition

of his property, as he frankly and repeatedly avowed to us before his decease, after his will was made, was to

put it out of the reach of his brother, (he had no chil-

ren himself,) who though he was a dear neighbor and a

most respectable citizen had not been allowed to enter

his house for years before his death. The old gentle-

man died, and the Missionary Society was glad enough

to get the property. Well, what use did they make of

the farm? Did they make a sacred use of it? Let the

reader judge when we assure him that for several years

before they could effect the sale of it, they rented it for

a tavern establishment, the profits of which consisted

largely in the sale of rum, the entertainment of parties,

&c. At length it was sold, or “alienated,” as the Mi-

nor would call it, “from its former possessor.” The

purchaser was a respectable man, and we believe a

Universalist. He now improves the house and farm.

Our questions are—Did not the Missionary Society, by

renting the establishment—and especially for a tavern—

commit sacrilege by “misappropriating” the property?

And, secondly, is not the present owner guilty of “an

odious and criminal fraud” in diverting the products of

this “sacred” farm to his own personal benefit, rather

than that of the missionaries? If that farm became “sacred” from the time it was given to the Missionaries,

can it ever have the “sacred” taken off? And if this is removed, did not the Missionary Society itself

profane it?

The editor of the Mirror pretends to justify his bold

statement by an appeal to the case of Annas and Saphira. That case furnishes no authority for such

conclusions as he has drawn from it. It will be ere

long, at this rate, as it is in Catholic countries, that a

man can hardly touch any property which does not now

or did not once belong to the “sacred treasure of the

Church,” in which case people will be compelled to

commit “sacrilege” every day. We conclude with a

single question—How is it sacrilege for orphan children

to wish to regain the property which clerical beggars

had got out of their parents in their dying moments,

and not sacrifice for a Missionary to expend \$200 of

the “sacred treasure” to purchase a shawl for his hu-

man wife?

AUCTION.

The Editor of the Vermont Watchman and Repository commenting on the demand made upon the ladies at the great orthodox meeting in Winthrop in June, for their veils, rings, necklaces, &c. gives us the following humorous description of the method of converting these articles to cash. The description is up to

nature.

All these articles must be sold at vendue for

CASH. Let us suppose the portable articles scattered around an auction room, and a crowd assembled to purchase.

Ladies how much will you give for this Bonnet? Very fine of Leghorn, came from the Lord’s treasury—worth double on that account—make me an offer.

Ten dollars.

Ten Dollars!—the trimmings cost more

than that. Surely this ought to sell for

enough to save twenty heathen souls. Ten

dollars. Ten dollars.—I am offered only the cost of the trimmings.—

Will you give no more than ten dollars.—

Ten dollars once—twice, three—times.—

Miss.—a fine Leghorn bonnet at ten dol-

lars.

Man, considered in himself, is transient, and like the flowers of the field soon passes away. His days are but a span, and his life, like a moment soon spent and gone forever. We see those who are the farthest advanced and become somewhat useless to the world, quite the stage of action and resign their place to their progeny, and thus generation after generation passes away. Like other animal creation, they propagate and die—like them, they received their being from the same Benign Hand, and like them, they return to dust.

Therefore, it is the superior faculties and the noble powers of mind, with which man is endowed that distinguish, and raise him above the brute, and by which he presides over, and is Lord of all sublunary creation.—The beasts of the forest behold him with awe, while those of the field obey his voice and walk in submission to his commands. The earth yields her annual abundance to supply his wants—the rain descends in copious showers upon the just and unjust, and the sun arises to light his ways, and spread its brilliance in his paths.

And thus it is the indispensable duty of man to live in obedience to the will of his Maker and ascertain correct and rational ideas of his holy character.

That man was created for a good, wise and holy purpose, I do not feel myself authorized to deny; and that he will ultimately fulfill the purpose for which he was created, is a tenet that I am not prepared to support and am not justified to dispute. Though the ways of providence to us are dark and mysterious, yet, if we are conscious that they are dictated by the hand of Him who is the father of intelligencies—that he wills and purposes the good of man, we shall become resigned to its various dispensations, and reconciled to the will of Him who is the Giver of every good and perfect gift, which is consolation, peace and joy unspeakable to the soul. For what other purpose than good, was man created? Surely his Maker could have no evil designs in creating him! And if the designs were pernicious to his present and future welfare, they must inevitably be accomplished, for who can contend with the Almighty. It is rational to suppose that man was created for some purpose; and that, that purpose must be good or evil, or his creation was contingent, and for no purpose.—When we view the great terrestrial frame—the regularities of nature, and the numerous, celestial bodies that move by criterion in their respective orbs, how can we but suppose that they were formed by an omnipotent Hand, and sprang not into existence more by chance,—much more the being, man who is pronounced the noblest work of Creation, and who is promoted above all earthly objects and permitted to look with eyes of faith beyond the confines of the dreary tomb to a holy and incorruptible existence.

Your Obit, though ABSENT SON.

THE CHRONICLE

"And catch the manners living as they rise."

GARDINER, FRIDAY, JULY 23, 1830.

EDUCATION. A meeting of school teachers, and indeed of all who take a lively interest in the cause of education, is notified to be held in the old Court House in Augusta to-morrow. We are truly happy to see this movement on the part of the friends of education in Maine. Massachusetts have late set us a glorious example, and Maine should follow, as a child should follow the good examples of a venerated parent. In that State several meetings of teachers and other literary gentlemen have been held the present season for the purpose of concerting measures for the promotion of popular education throughout the State. Another general meeting is to take place in the Hall of the House of Representatives, Boston, on the 19th August, for the purpose of forming an Association. At this meeting several lectures from competent individuals will be delivered on the various branches of popular and useful science.

This is an important cause—one in which all parties and sects can cordially unite; and all should engage zealously in promoting it. Under God, our liberties depend upon the general diffusion of correct and useful learning. It is vain to say any people are capable of self-government, until they are qualified to govern well. In a republic, education is vastly more important than under any other form of government. Indeed, keep the people ignorant, and the aristocratic few, even a sovereign despot, can easily trample upon their most sacred rights. An enlightened nation was never an enslaved one.

Our observation—and it has not been a careless or indifferent one—for the last twenty years, of the political history of our country, has satisfied us more and more of the great necessity of providing for the education of youth. Sometimes, we confess, we have had our melancholy fears for the perpetuity of our republican institutions. When we have seen how easily a few designing office-seekers, themselves concealed behind the curtains moving the wires, can impose upon and deceive a large portion, not unfrequently a majority of the people,—our confidence in the ability of the people to detect error and imposition has been greatly lessened. We see nothing that gives so encouraging a hope, as the disposition of late more generally manifested to take more efficient measures than usual to instruct the rising generation and to impart useful knowledge—as in Lycenae—to adult citizens. God grant success to this noble cause. We love our country. We love the venerable simplicity of its republican institutions; and we pray that the people, in whom the government lies, may be instructed from the painful lessons of departed republics, where lies the real danger, and be prepared to guard against it. The temple of liberty falls not by a single blow. Gradual departures from first principles, a sanction given to corruption in politics, and above all laxity of public morals, undermining, by imperceptible degrees, its foundations; and, ere we are aware, the edifice falls and buries liberty beneath its ruins. But we will prose no more on this subject. We confess that our fears have been painful to us.

The meeting in Augusta is intended to be preparatory to future operations. Though it will not be in our power to attend to-morrow, we trust the friends of education and of civil and religious liberty generally will be present and put their shoulders to the wheel. It is a common cause—nay it engage a common interest.

FOREIGN.—Liverpool dates to June 9th have been received. The King's death was expected hourly. In all probability are this "he is gathered to his fathers," and the Duke of Clarence, under the title of WILLIAM IV., sways the sceptre of the British Empire. He is a

younger brother of George IV. and is now 65 years old. In case of his decease without issue, the orphan daughter of the late Duke of Kent, Victoria Alexandrina, now 11 years of age, succeeds to the throne.

Prince Leopold has resigned the Sovereignty of Greece. It is intimated that he has been induced to this measure, by the expectation of obtaining the Regency of England during the minority, as we suppose, of Victoria Alexandrina. He is related to the Royal Family of Great Britain.

Suppose the reader should run in debt annually for two thousand dollars worth of goods on a credit of six months. Exacting only a very moderate profit on his articles, he transmits at every order from unknown individuals, two dollars' worth to each purchaser from Maine to Georgia, until his whole stock is gone.—When pay day comes, would he not regard it as extremely necessary that each purchaser should have remitted his two dollars? This is the case of the publisher of a news-paper. Let each subscriber think of us after the likeness of this example, and remember the golden rule "do unto others as you would that others should do unto you." Our customers or patrons are in every State in the Union. We depend entirely upon their punctuality, as individuals, to sustain the establishment.

We are happy to learn that the demand for wool is increasing, and that prices have advanced. No State in the Union can grow good wool, and with more convenience to farmers, than Maine. We rejoice whenever any encouragement is given to the agricultural class of our population—the real "bone and muscle."

Within the past week Maine seems to have been suddenly transported to somewhere between the tropics. However, we suppose none need be told of the excessive heat of Friday, Saturday and Sunday last; for all must have been made very sensibly acquainted with it. The thermometer during those days stood from 92 to 97 degrees above zero, in the shade. Take care how you drink cold water in such weather.

The Steamer CONNECTICUT is advertised to leave Portland on Thursday next for Augusta, to take passengers to the political State Convention that is to be held there on the 30th (Friday). Unless the water is higher than it is now, we doubt her being able to ascend the river above this place.

The Democratic Republican members of the New Hampshire Legislature, have nominated Gov. Harvey for re-election.

The National Republican party in York County have nominated Hon. George Scammon for Representative to Congress, and Messrs. Bodwell, Usher and Appleton for State Senators.

Commencement at Waterville College, next Wednesday. The class to be graduated this year is considerably larger than that of 1829.

FROM EUROPE.—Accounts from England, to the 8th of June, have been received to New-York:

The King was still alive at the date of the latest intelligence from Windsor, but it was not thought that he could possibly survive many hours. An extract of a letter received in Liverpool by Mr. Wilmot, from his private correspondent at Windsor, under date of June 8th, 2 o'clock, P. M., says—"His Majesty is still alive, but his distressing situation warrants the expectation that each succeeding hour will close his earthly reign." The accounts in the Times, Courier, Morning Post, and other leading papers, though not so late by a few hours, are of the same tenor.

The Duke of Wellington was sent for, express, and remained with his majesty several hours.

A motion, to abolish the punishment of death for forgery, was carried in the House of Commons by a majority of 13 votes.

The French squadron were expected to arrive before Algiers by the 2d or 3d of June.

The Greeks and Turks are at war in the Isle of Syria, with more obstinacy than ever; neither party giving quarter.

The Emperor of Russia has given up one third of the contribution which was to be paid by the Turks; he likewise has given up an extension of territory in Asia, offered by the Porte as an indemnity for the reduction of the 3,000,000 of ducats allowed by Russia.

Havana June 7.—The Intendant General, Count Villanueva, has decreed that vessels entering and departing in ballast, from this date, shall be exempted from tonnage duty.

This measure is more advantageous to the United States than to other nations, for as the general trade amounted last year to \$32,648,261, the proportion thereof of the Americans was \$8,926,302, 1-2 rial, which is more than 25 percent. This has reference merely to the direct trade between the two countries, and does not comprise the carrying trade of American bottoms from hence to other nations. The total navigation of the U. States with this Island enhances the interest they have in the aforesaid measure of the Intendant, so favorable to commercial relations and intercourse.

Of 1702 vessels which entered the ports of the Island last year 969 were American, that is to say, more than half the whole shipping.

By reducing the sum of \$8,926,302 into the import and export value, we shall find that the measures adopted for the protection of this trade are of more advantage to the United States than to the Island of Cuba.—The imports from the United States amounted to \$5,734,765, leaving a balance thereto in favor of the United States of \$2,543,230, and a loss of that amount to the Island.

Fashion.—The Wakefield (England) Journal complains that the anticipated decease of the King continues to have an unfavorable influence upon manufactures, especially those of a fancy kind. It speaks volumes of the evils of royalty, and the criminal folly of fashion, that the sickness of one individual is sufficient to throw out of employ hundreds of men, each of whom is endowed with afflictions as holy, and perhaps purer, each of whom feels pain as acutely and enjoys pleasure with more zest, and each of whom is the centre of a circle quite as affectionate as that which surrounds the couch of majesty.

Dr. Jacob Patch, of Camden, has about 1200 Sills Worms now at work—and fed from the Mulbury plant reared in his own garden.

DEATH BY A SHARK.—We learn that a most extraordinary and melancholy event took place on Monday last, by which the settlement of Swampscott, in Lynn, was deprived of one of its most valuable and respected inhabitants. Mr. Joseph Blaney, went out in the bay for the purpose of fishing in one of their small fishing schooners—after the vessel came to an anchor in the shoal water off Scituate, Mr. Blaney took the dory and went alone about a half a mile distant from the schooner to fish—he had been absent several hours, when he was observed waving his hat and calling for aid, and apparently disabled in one of his arms. A boat immediately went to his assistance from another schooner at anchor near the same place but she had proceeded but a short distance, when a large fish, supposed a Shark, was seen lying athwart the dory amidships—he however was soon clear of the boat, and Mr. Blaney was still seen to be safe on board her. But before the boat which went to his assistance had reached him, the Shark renewed his attack, the boat instantly disappeared and the water appeared in a foam. Nothing more was seen of Mr. Blaney, but the boat reappeared, and was picked up, together with his hat, a small firkin, &c. The boat was uninjured excepting that her hole pins were all broken, and there were scratches about her as if made by the rough skin of a Shark.

There was no doubt amongst the crews of the two vessels who witnessed the whole scene, that Mr. Blaney was destroyed by the Shark. He was 52 years of age, and has left a wife and six children. The sensation created at Swampscott by this melancholy event, we are informed, is unprecedented.—*Salem Register.*

Cherokees.—Col. Gold of Connecticut, after spending eight months in the Cherokee country, has returned. He says civilization is rapidly advancing, and is particularly shown in the education of the children. The Gettysburg Sentinel says—"A large proportion of families manufacture woolen and cotton goods for domestic use, and also for exchange for other articles from abroad; and the wheel and the loom meet your eye in almost every house. Col. Gold had with him specimens of their manufactured woolen and cotton good, which were really excellent, and will bear comparison with those of cotton manufactured here. Our informant states also, that their roads are in fine order—that he was able to travel with his carriage through every part of the Nation. He also attended the meeting of their General Council; and was astonished at the order and regularity of their business, and the talents displayed by the members. As respects their present perilous situation, they are firm, relying with confidence upon the uprightness of the decision of the Supreme Court of the U. S. before which tribunal they hope to have the question brought.

Everything detailed to us, relative to the Cherokees, affords strong evidence that the wandering Indian has been converted into the industrious husbandman; and the tomahawk and rifle are exchanging for the plough, the hoe, the wheel and the loom; and that they are rapidly acquiring domestic habits, and attaining a degree of civilization that was entirely unexpected, from the natural disposition of these children of the forest.

The New-York Courier publishes a letter, dated Jefferson Barracks, 27th June. "Four companies of the 31st Infantry, under the command of Maj. Kearny, left here this morning in the steam boat Chieftain for Prairiedale Chien. This detachment has been furnished on the requisition of Gov. Clark, one of the commissioners appointed to hold a conference at the Prairiedale, by order of the government, for the benevolent object of making a treaty of general and lasting peace, between the numerous hostile tribes of Indians inhabiting the upper Mississippi and Missouri rivers. A bloody and exterminating war has been for some time carried on among them, and it is thought that between 800 and 1000 warlike Indians will attend the treaty, and the display of an imposing force of United States troops, must have an imposing effect, and tend greatly to produce a favorable result."

A Great Undertaking.—The Chesapeake and Ohio Canal is nearly completed from Georgetown to the Point of Rocks a distance of 44 miles. Upon the first 22 miles, are 84 locks of hewn stone, a large basin common to Georgetown and Washington, covering 8 acres of land, six stone bridges, several walls varying from 40 to 50 feet in height, and upwards of a mile of embankment forty feet in height. The first two miles above Georgetown, are seventy feet wide at the surface of the water, and seven feet deep; the next two miles are eighty feet wide, and six feet deep; and the remaining distance, forty miles, is 60 feet wide and 6 feet deep. The Canal has now passed over the most difficult ground.

Awful Death—Warning to boys.—A melancholy accident happened on Barter's Island, Boothbay, one day last week. Thomas, son of Mr. Stephen Dunton, a lad of 10 years, climbed up a tall pine tree, on which was a Fish Hawk's nest and took from it one of the young hawks and brought it down. He went up again for the purpose of getting more young ones, when he was violently attacked by the two old hawks that he fell about 40 feet upon a solid ledge and dashed his brains out. This death is a serious warning to children who indulge in such hazardous sports.—*Biscasset Citizen.*

Reform of the Style.—It is stated in a German paper that the anticipated decease of the King continues to have an unfavorable influence upon manufactures, especially those of a fancy kind. It speaks volumes of the evils of royalty, and the criminal folly of fashion, that the sickness of one individual is sufficient to throw out of employ hundreds of men, each of whom is endowed with afflictions as holy, and perhaps purer, each of whom feels pain as acutely and enjoys pleasure with more zest, and each of whom is the centre of a circle quite as affectionate as that which surrounds the couch of majesty.

Mr. Henry Pears, an innkeeper in Leesburg, Va., on the morning of the 4th inst. in a state of mental derangement, threw himself from his chamber window on the pavement beneath, and fractured his skull so badly as to occasion death in a few hours.

In 1828-29, 35,000 passengers arrived at New York by sea.

Emigration.—It is stated, that the ship ANCREON at Norfolk, (Va.) from Liverpool, brought out 168 passengers, three fourths of whom were English paupers, sent out by subscription from the different parishes, and of these three fourth the greater part was from the age of 50 to 60 years, many grandfathers and mothers being amongst them. Most of such emigrants it is said, are induced to embark for this country by false representations from the British Parish Officers, and must, inevitably, become chargeable, wherever landed.

The Portland Courier.—The conduct of the editor of this paper, in essaying to reform certain irregularities in a portion of the community, has been warmly applauded by some of the most influential citizens of that place; and a letter containing sixteen names of individuals and firms is published, in which, after approving his course, they request their names to be entered as subscribers. Many other gentlemen have added their names to his list.

The dwelling-house of Mr. Reuben Gridley of Woodstock, N. Y. was destroyed by fire on the night of the 18th ult. and three of his children burnt to death. Mr. G. was himself much injured in attempting their rescue. The part of the house in which two of the children slept was built over a stream of water; and the fire burnt through the floor, destroying its victims, and their bodies dropped into the water below—the third was taken from the flames, but died the day following.

The eight children and grand children of the Moorish Prince, have been all redeemed, at the high price of \$3100. They arrived here, (New York) from Natchez some days ago, and are now at Brooklyn. The Colonization Society will give them a free passage to Liberia in the vessel which is to sail from Norfolk in October. The Prince, it will be recollective, returned to Mehemaneum, and died soon after his arrival in Africa.

The Marsden who has been taking the census in the neighborhood of Pittsburg, remarks that wherever he finds a newspaper lying about a house the inhabitants are civil and communicative, while, where no paper is taken, the inmates are unwilling to expose their numbers. The result is not at all remarkable, though we have no doubt it is true.

The population of Boston, with the exception of some of the Islands in the harbor, and the summer absentees, whose houses were shut up, supposed to be from 12 to 1500, is stated to be 61,000. In 1800, the enumeration was 24,937; in 1810 it was increased to 33,250; in 1820 to 42,299.

The city of Guatemala, (Mexico.) and the villages in the vicinity, have been visited recently, by repeated earthquakes, during which most of the buildings and particularly the churches, were destroyed. The calamity is spoken of, as much greater than ever before experienced, and of a nature to oblige the removal of many of its most respectable inhabitants.

Missing Vessel.—The New York Gazette says—"The sloop Fame, James Sayward, of Warren, Me. sailed from Gloucester May 2, with 179 tons stone, for Norfolk, and was afterwards seen off Cape Cod, in a gale and heavy sea, with pumps at work, but not since heard from.

The Cherokee Phenix of June 26, says—a few days ago, the U. S. troops stationed near the gold mines arrested nine citizens of Georgia, who had come over to dig, after they had been once removed. They were taken to Savannah, to be prosecuted according to the intercouse law of the U. States.

India.—Advices from Bombay to March 20, reached England the 30th May. They came by a steamer to, and up the Red Sea, and thence over land. They were only 70 days on the route, but it is expected to be done in 40. They seem to bring no account of an adjustment of the British dispute at Canton, and the British ships are said to have sailed for Manilla.

At the anniversary of the Declaration of Independence, celebrated at Cleveland, Ohio, on the 5th inst. a revolutionary soldier by the name of Wheeler, is supposed to have eaten so much as to cause his death, as he was found dead the next day.

The Mt. Pleasant State Prison, N. Y. contained, 1st inst. 539 white males, of whom 30 were between 50 and 60 years old, and 6 between 60 and 70; and 163 black males, of whom 20 were between 30 and 50 years old. Total 702, 152 being foreigners. There is a net increase of 39 since June 1.

The French expedition to Africa, fearing that the Algerines or Arabs may resort to the expedient of poisoning the wells along the coast, have taken 600 dogs with them as tasters.

Mr. Randolph, says the Richmond Enquirer, has not yet received an outfit—no appropriation having been made for it. The President offered his own private purse, but Mr. Randolph drew on his own resources.

Dollars.—Spurious dollars are in circulation. They are of the Spanish stamp of the dates 1802-3-8 and 18; the composition of which is supposed to be base metal. They are well executed, but being of a whiter appearance than usual with the true coin of the same periods, they may be easily detected.

The village of Ithaca, N. Y. exhibits a population of 3234—of the town, 5379. In 1825 the village contained 1742 inhabitants; and the town 2621. Increase of the village in 5 years 1492—of the town 2735.

The Bunker Hill Aurora states a convict in the State Prison lately cut his hand off, to avoid work. Another drank blood, to spit it out and get a birth in the Hospital.

A marine monster about twelve feet long was seen cruising in Marblehead harbour, on Wednesday of last week. It is thought by some that this must be a descendant of the celebrated Sea-Serpent.

Mr. Lewis Shutt, an industrious and promising young mechanic at Milford, Otsego Co. N. Y. who was to have delivered an Oration on the 5th, was drowned while

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

POETRY.

DEATH AND THE WORLD,

BY MISS JEWSBURY.

I call the World a gay, good world,
Of its smiles and bounties free;
But Death, alas! the king of this world,
And holds a grave for me.

The World hath gold—it is bright and red;
It hath love, and the love is sweet;
And praise, like the song of a lovely lute;—
But all those with Death must meet.

Death will rust the gold, and the fervid love
He will bury beneath dark mould;
And the praise will put in an epitaph,
Written on marble cold!

POETRY.

The world is full of poetry; the air
Is living with its spirit, and the waves
Dance to the music of its melodies,
And sparkle in its brightness. Earth is veiled
And mantled with its beauty, and the walls
That close the universe with crystal in,
Are eloquent with voices that proclaim
The unseen glories of immensity,
In harmonies too perfect and too high
For ought but beings of celestial mould,
And speak to man in one eternal hymn,
Unfading beauty and unyielding power. *Percival.*

MISCELLANY.

[From the Boston Galaxy.]

THE RICH MAN HATH MANY FRIENDS.

The recent murder of Mr. White, a wealthy citizen of Salem, was an act calculated to produce an unusual excitement upon the public mind. A town meeting was held by the inhabitants of that ancient town, and the Governor of the State, if we are correctly informed, made a journey to inquire into the circumstances. He offered one thousand dollars for the apprehension of the perpetrators, and the friends of the deceased fifteen hundred more.

THE CONTRAST.

On Monday the 19th of April ult. at ten o'clock in the evening, Parker Jones was waylaid on his return from the hospital at Chelsea, on Chelsea bridge, knocked down by a blow inflicted upon his forehead, robbed, and thrown into the river. Although stunned by the blow, he providentially caught a timber of the bridge. His cries by some accident were overheard, and he was taken from his perilous situation alive. We do not learn that any town meeting was held by the citizens of Charlestown on this occasion,—that the governor visited the spot, or that any reward, even such as might be elicited by a stray cow, or a runaway apprentice was offered.

Mr. Jones was a respectable man, as all who knew him testify, engaged in his ordinary and necessary duties as a citizen, and as much entitled to protection as the governor of the commonwealth. Let us be fairly understood. In the case of Mr. White, no more has been done in our opinion than the peace and safety of the state, and a suitable respect to public feeling required. But can it be more necessary that the aged and wealthy should be protected in the retirement of their domiciles, than the industrious and enterprising who are less rich, whilst engaged in the active duties of life. No invidious comparison is intended,—they are entitled to equal protection. It may be needless to add that equal protection is not afforded. We all see, and we all feel, that the most industrious portion of the community, are not only content to take all the hard knocks, and thank the rich man for affording him the opportunity of wasting his best strength in his service, but to remain political cyphers, and see the favor and protection of the state bestowed upon those who have the least need of it.

The friends of Mr. White are wealthy and influential, ready and willing as well as able to have justice done,—and the Governor of the Commonwealth comes forward in person, and proffers them the resources of the state. Mr. Jones is a plain undignified citizen, who is no tax upon the industry of others, but who contributes, by his own industry to the wealth and resources of the state. He is not rich, and his relatives and friends however numerous, however much attached to him, and however truly respectable and valuable as citizens, have no influence with men in power.—“Take care of yourselves,” says our Governor, “there is no precedent for squandering the resources of the state upon a poor stage-driver.”

It is not the habit of men in power to bestow their time or attention upon obscure individuals, and whatever may be pretended in seasons of political excitement, the great mass of the people are looked down upon, as if moulded of inferior clay, and designated, even from the mouth of the very upstart who is asking for their votes, by the term “lower classes.”

We all say that equal justice should be administered to every individual. This may come to pass, when we are truly what we hope and profess to be—a republican community. As it is, the great body of people, nineteen in twenty, or to speak more definitely, the lower classes, are spending their best strength and half paid labor for the benefit of noisy and profligate demagogues, and capitalists, who not only bask in idleness upon the fruits of our labor, but despise the poor drudge, as well they may, for their meanness and stupidity. It is vain to make the pretence that such is not the fact. Should a labouring mechanic be knocked down on the highway, the aggressors would run the hazard of being muled in the sum of five dollars. Should he resent the insolence of a purse-pride citizen, dubbed esquire, or honorable, by grazing his nose with his fist, a sum of five hundred dollars, and six months imprisonment in the common jail would probably require him for his pains.

This is all acknowledged, all felt, it may be said, but what shall be done about it? Is there any remedy? We answer, yes,—the right and the strength is in the people, and they can do themselves justice, if they do. But it is the duty of every individual, who can read or think to inform himself; to become acquainted generally with the laws of the land, and with the character of existing institutions—to be satisfied whether they are better calculated than any others that may be devised, for the happiness of the whole people. You may say that the laws require a depth of learning, a profoundness of research which renders it impossible that you should understand them? We answer—Try. If the attention that any citizen of sound mind and reasonable capacity may give the subject, is insufficient to reduce it to his comprehension,—the fault is not in the man, but in the law. It is your business to know if the law suits you, and to change it if it does not. Should it be found wholly beyond your comprehension, take our word for it the law is not for you. Does it not involve a perfect absurdity to say that a republican community shall be controlled by a regulation that it cannot comprehend?

We say to our fellow-citizens, if you trust to men in power solely, to make laws, and to expound them—if you leave the reigns of Government in the hands of the Jews who have wealth, allowing them to incorporate themselves in any manner they please into companies for the purpose of securing to themselves and securing to their children their well or ill-gotten wealth, without understanding how it is to operate upon you or your children, what can you expect, or what can you do to serve, but to make bricks without straw to the end of your days?

From the Universalist Expositor.

CRITICAL REMARKS ON PROVERBS

XXVI. 4. 5.

“Answer not a fool according to his folly, least thou also be like unto him. Answer a fool according to his folly, least he be wise in his own conceit.”—Prov. xxvi, 4, 5.

It would be difficult to express in words, a more obvious contradiction, than is contained in these two verses. In the first, we are expressly prohibited from answering a fool according to his folly; and in the last, as expressly commanded to answer a fool according to his folly. He must be a nice caustic, who in this case can define, how a wise man can answer a fool. If he answers foolishly, an offence is committed against the prohibition; and if he answers wisely, he offends against the command. The prohibition is—“Answer not a fool, according to his folly.” The reason assigned for this is proper—“lest thou also be like unto him.” But the command is at war with the prohibition—“Answer a fool according to his folly.” The reason assigned is—“lest he be wise in his own conceit.” How talking foolishly to a fool, will prevent him from having a good opinion of his own wisdom, is not easily perceived, nor does it seem consistent with propriety. We offer the following as tending to shed some light on the passage.

In Bishop Bull’s life, written by Mr. Nelson, p. 81, a Quaker challenged the bishop to talk scripture with him. Mr. Bull accepting the challenge, required the Quaker to reconcile the two verses before us. The Quaker perceived the contradiction—“Answer a fool,” and “answer not a fool according to his folly,” but replied, ‘that Solomon never said so.’ Mr. Bull then referred to the very words.—Upon seeing them, the Quaker being astonished and mortified, replied—“Why, then Solomon is a fool.” The Quaker was correct in his first reply, for Solomon never said so. This will appear from the following different reading, preserved by the Syriac version. There the two verses stand thus.

“Answer not a fool, according to his folly; lest thou also be like unto him.”

Answer a fool according to thine own wisdom; lest he be wise in his own conceit.”

In confirmation of this reading in the Syriac version, it may be added, that the ancient Hebrew copy of the Chaldee paraphrase, had the very same reading. See Dr. Kennicott on the Hebrew text, who accounts for the alteration in the passage, in the following manner. ‘And, as the present Heb. MSS. afford proof, that a word has sometimes been taken in carelessly from the line above; so the last word of the first Hemistich in the second verse, is here taken in, improperly from the end of the first Hemistich immediately over it, where the same words preceding and following, might the more easily lead the eye of the transcriber. Similar mistakes often occur now, in copying a piece of writing. But who concludes from this, that such a mistake invalidates the whole writing, and changes it into falsehood or nonsense? In concluding, it may be remarked, first, Infidels hold up the Bible to ridicule, on account of the contradictions which they think appear in it. They seem glad to find anything, which has the appearance of this, to justify their rejection of it. But their candor may be appealed to, whether the Bible ought to be blamed, for the contradiction which appears in this passage; and if this contradiction in the English version, is removed, by ascertaining what were the words of the Holy Spirit, are they sure that every other thing to which they do object, may not also be removed? Limited as our knowledge is, we do know, that many of them can be rationally and satisfactorily removed, and have only given the above as a mere specimen. Second from this passage, as it stands in the common version, some have thought themselves justified in talking foolishly with a

“like unto him.” But the passage, when correctly understood, teaches us to answer a fool according to our own wisdom, which, if we are wise, will be in such a way as to make him like unto us. W. B.

NEW-YORK, July 3, 1830.

The Corporation of this City have appropriated Two Thousand Dollars for a Dinner on the 4th of July. On this subject, a correspondent in the Evening Journal remarks—“To my certain knowledge, worthy persons have applied to our Corporation (or their agents) for fuel, food, &c., and have repeatedly been denied, when there was plenty of money in the treasury: but alas! it must be retained for more important and consecrated purposes, a small item of which is Two Thousand Dollars for a Fourth of July Dinner, for perhaps a hundred of our gentry and nobility.”

N. Y. Telescope.

It is generally known that numbers of the worthy poor have perished with hunger and cold in the proud city of N. York during several past winters.—This is the seat of Religious benevolent operations: yet we have no doubt when the truth is known, we shall be informed that many a silk-enrobed priest, whose voice is almost every Sunday heard in calls for money to support the gospel: was present at this feast thanking God, if not in plain English, that he differed from other men, yet that he was thus bountifully supplied; while many a labourer, who by taxation contributed to the dinner, was himself scantily supplied!—No wonder the laboring class in New York are in arms against Aristocracy.

Brunswick Herald.

The first duty of a Statesman is to build up the moral energy of a people. This is his first interest; and he who weakens it, inflicts an injury which no talents can repair; nor should any splendor of services, or any momentary success, avert from him the infamy which he has earned. Let them feel that they are touching a more vital interest than property. Let them fear nothing so much as to sap the moral convictions of a people by unrighteous legislation or a selfish policy. Let them cultivate in themselves the spirit of religion and virtue, as the first requisite to public station. Let no apparent advantage to the community, any more than to themselves, seduce them to the infraction of any moral law. Let them not be disheartened by temporary ill success in upright exertion. Let them remember, that while they and their contemporaries live but for a day, the state is to live for ages, and that Time, the unerring arbiter, will vindicate the wisdom as well as the magnanimity of the public man, who confiding in the power of truth, justice, philanthropy, asserts their claims, and reverently follows their montions, amidst general disloyalty and corruption.—Channing.

Abolition of the Suttee Rite.—By a regulation of the Governor General of India in council, “The practice of suttee, or of burning and burying alive, the widows of Hindus, is declared illegal, and punishable by the criminal courts. All magistrates, native officers, &c. are required to give notice to the nearest police officers of an intended sacrifice, under penalty of fine or imprisonment. All persons convicted of aiding or abetting in the sacrifice shall be deemed guilty of homicide; and those who shall be convicted of using compulsion, or procuring stupefaction by intoxicating drugs, shall be deemed guilty of a capital offence, and be liable to be punished with death.” Thus is the abominable custom, so long the disgrace of the British government in India, abolished in the Presidency of Fort William.

Anecdote.—An agent of the Bible Society called on an officer of the Middleboro’ Auxiliary Bible Society, and was furnished by him with a list of delinquent members. He then waited on these members to obtain their subscriptions. After conversing a while with one of them, he was asked, whether he obtained enough of these members to pay his expenses as he proceeded? To which he replied, “I did, just about sufficient to pay his way.” Look at this, ye who are paying away your hard earnings, thinking that ye are thus supplying the destitute with the Bible, while the money is lavished to pamper the favorites of orthodoxy. It is surely unnecessary to say, that the agent who made the above statement, obtained nothing of the member with whom he was conversing; and that he, the member, left the society, and will have no further connexion with it.—Trumpet.

Two men, about to be sentenced to death in New Brunswick, have claimed exemption under the demand of “benefit of clergy;” but it was said they had received this benefit once before; and this fact is to be tried, as offenders are not entitled to the privilege twice.

It is not perhaps generally known to our readers that the clergy under English laws are released from the halter for the first crime!

To MODERATE DRINKERS.—Said Mr. — who lately died in the almshouse in this town to a friend who called on him just before his death, “A tea spoonfull of rum and molasses has brought me to this place.” When this man was a small boy, his father was in the habit of drinking a little rum and molasses in the morning. When he had finished his own dram, he gave his little son a taste from the tea spoon. His son thus formed a habit, which robbed him of property and respectability, and brought him to a miserable death in the almshouse.

DISSOLUTION OF COPARTNERSHIP.

THE Partnership heretofore existing under the firm of CLAY & MILLIKEN, is dissolved by mutual agreement.

N. B.—All persons indebted to said firm are requested to call and settle their accounts with Samuel Clay immediately, who is duly authorized to settle the same.

SAMUEL CLAY,
D. L. MILLIKEN.

Gardiner, July 14. 29

HOLLOW WARE.

A. T. PERKINS

HAS just received per sloop Coral, a good assortment of Hollow Ware, such as Large Boilers, Tea Kettles, Covered Spiders, Bake Pans, Spiders, Large Pans, Small do. Large Kettles, Dish Kettles, High Pans, Earthen Basins, Skillets,

For sale as above at very low prices a good assortment of MEDICINES, &c. &c.

Jewett’s Improved Vegetable Pills, or German specific for indigestion, jaundice, diseases of the liver, &c. Dr. Dean’s Patent Rheumatic Pills, the most valuable remedy discovered for consumption, coughs, colds, asthma, spitting of blood, hooping cough, and pulmonary affections of every kind, price 50 cents per bottle.

Dr. Bateman’s Pectoral Drops, price 25 cents per box.

Turlington’s Balsam of Life;

Genuine Ink Powder, Pulp. Rhubarb,

American Eye Water, Rhubarb Root,

Spice Bitters, Spt. Lavender,

Jaundice Bitters, Sal Ammoniac,

Oil of Spruce, for making Nitrous Ether,

Beer, Aqua Ammonia,

Tooth Brushes, Sulph. Ether,

“ Powders, Mur. Acid,

Lip Salve, Nitric Acid,

Blister Plaster, Sulph. Acid,

Adhesive Plaster, Bals. Copav.

Shop. Diachylon, Bayberry Wax,

Gum Gamboge, Bristol Brick,

“ Camphor, Lunar Castic,

“ Guaiacum, Liquid and concrete Op-

odeloc,

“ Aloes, Unguentum,

“ Opium, Alcohol,

“ Shellacs, Harlen Oil,

“ Arabic, Phials,

Assafetida, Carb. Iron,

Myrrh, Digitalis,

Scammony, Orange Peel,

Mastic, Slippery Elm Bark,

Frankincense, Cascara Bark,

Kino, Arrowroot,

Catechu, Gluber Salts,

White Wax, Epson do,

Isinglass, Rochelle do,

White Vitrol, Cream Tartar,

Blue Vitrol, Pearl Barley,

Ext. Liqurice, Marsh Rosemary,

Liqurice Root, Circum, evd.

Red Chalk, Umbra,

White Chalk, Coriander Seeds,

Eng. Burgundy Pitch, Fine Spunge,

Quassia, Spermatic,

Centian, Lorax,

Seneca, Chamomile Flowers,

Snakeroot, Red Sannas,

Senna, Calomel, Eng. Saffron,

Emetic Tartar, Sub. Carb. Soda,

Colombia, Red Precipitate,

Ipecac, Castor Oil,

Nuggets, Court Plaster,

Anne Seed, Tr. Mur. Iron,

Tapices, Copal Vanish,

Pili Boxes, Oil Cummin,

Jalap, “ Annis,

Best Peruvian B. rk, Burman,

Refined Liquorice, Womwood,

Phiz